

**REVIVING THE MILLAH OF IBRAHIM AND RESPONDING TO DEFEATIST
SLANDERERS**

Being a rendition of:

*IHYA' MILLAH IBRAHIM WAR-RADD 'ALA ALMAKHDHILIN AL-
MUNHAZIMIN*

By the imprisoned Shaykh, 'Ali al-Khudhayr

CARAVAN OF LIGHT PUBLICATIONS

**REVIVING THE MILLAH OF IBRAHIM AND RESPONDING TO DEFEATIST
SLANDERERS**

Being a rendition of:

*IHYA' MILLAH IBRAHIM WAR-RADD 'ALA ALMAKHDHILIN AL-
MUNHAZIMIN*

By the imprisoned Shaykh, 'Ali al-Khudhayr

CARAVAN OF LIGHT PUBLICATIONS

All praise is due to Allah, the Lord of 'alamin, the one who said **“And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them”** (al-‘Ankabut 46) and may His salah and salam be upon the Messenger of Allah, the one who said **"O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah ."** But if they turn away, then say, **"Bear witness that we are Muslims."** (Al ‘Imran 64) and upon his family and companions. As for what follows:

Firstly: an introduction

We have read a letter called “On What Basis Do We Coexist” which is a letter responding to those so-called intellectuals, revolutionary writers, secularists, servants of American injustice and tughyan, and the people of hirabah, who denote themselves by arrogance, so they prepared their document to justify this (ongoing) crusade campaign, and their language is a language of war and when no evidence (to justify it) was presented, so (this letter) was written to satisfy their masters and it was filled with the spirit of vengeance, anger and defiance, which is not unfamiliar with them. He – the Highest – said: **“Neither those who disbelieve from the People of the Scripture nor the polytheists wish that any good should be sent down to you from your Lord.”** (al-Baqarah 105) and **“They wish you would disbelieve as they disbelieved so you would be alike.”** (an-Nisa’ 89) until the end of the ayah.

So a group of defeatists who have no knowledge or narration of any shar’i texts put together a letter in which they laid foundations for coexistence and attempted to establish an atmosphere of mutual understanding. **There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah . We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone"** (al-Mumtahinah 4) They called their concept the moderate, middle path model, and said that they can hear it spread.

The bitter truth is that this response is more like an interfaith understanding as an alternative to the clash of civilizations with a curtain wrapped around it, attempting to avert violence and destruction, as they claim, and this document is basically announcing a new birth (of interfaith) in the name of “religious dialogue” which, in reality, is the third nullifier of Islam: *“Whoever does not declare takfir upon the mushrikin, or doubts in their kufr, or deems their madhhab to be correct, has disbelieved.”* We fear that this is an official beginning of a request for dialogue because its late issuance suggests that it is the first green light in a series of dialogues, intending to arbitrarily intrude on shar’i ‘ilm based on (internationally) approved grounds, following the failure of the secularists and politicians to proceed with this project, and they stated that they are motivated by their desire for a dialogue and the renunciation of

violence, which – although directed at a specific American group – was presented to Muslims generally, in a kind of flattery and defeatism in the language of their dialogue with the kuffar muharibin. Allah – the Highest – says: **“They wish that you would soften [in your position], so they would soften [toward you].”** (al-Qalam 9) And an attempt to provide general grounds for adopting the foundations of the kuffar, and in it is also injustice done towards the mujahidin – may Allah bless them, honour them, support them, and favour them.

We know that a group of scholars who signed this statement have a record of goodness and ‘ilm, and that is how we think about them, but this does not prevent us from stating the truth and assuming about them with goodness, as the Messenger – may the salah and salam of Allah be upon him – said, after Khalid b. Walid made a mistake, he said: *“Oh Allah, I am free from what Khalid has done.”* As was reported in the sahihayn.

And the rest of the group of signatories to this letter were defeatists and modernists, who do not fully adhere to the foundation of ‘aqidah and its thawabit.

For the most part, defensive discourses are marred by defeatism, abandoning detailing and important restrictions that change conceptions into generalizations to polarize the stubborn. They have not attracted them (to Islam), nor was pride in their din manifested, but they gave a skewed picture of their din and were lenient in its foundations and thawabit as much as the admiration of a stubborn kafir tempted them: **“And never will the Jews or the Christians approve of you until you follow their religion.”** (al-Baqarah 120)

Secondly: Its general features

The general features of their thesis are the following:

1. In it is the annulment of the principle of disassociation, hatred, and enmity with the kuffar.
2. Abandoning inviting kuffar to Islam, and this contradicts the guidance of the prophet – may the salah and salam of Allah be upon him – and the guidance of the sahabah – may Allah be pleased with them – and the ijma' of muslimin.
3. To denounce any mention of offensive jihad, jiziyah, and the killing of murtadd.
4. To call to becoming close to, and coexisting with, the kuffar.
5. To call towards world peace by abandoning jihad.
6. Breaking any barrier standing in front of joining in with the kuffar, and it was narrated in the sahihayn from 'A'isha – may Allah be pleased with her – that the prophet – may the salah and salam of Allah be upon him – said: *"I am the division between these and those."* And that is why the mushrikun said: *"He has insulted our deities, slandered our gatherings, cursed our fathers and cut off our ties of kinship."*
7. To establish a relationship between the religions based on dialogue only, and not on conflict.
8. Injustice and enmity towards the mujahidin and condemning them more than once, and the Messenger of Allah – may the salah and salam of Allah be upon him – said: *"Whoever has not raided nor has he ever intended to go on a raid, dies on a branch of nifaq."* Narrated by Muslim, with that they have a state an an independent authority, allowing them to act.
9. The delusion of many of those who condemned the war against America, even though the reality is, that Allah healed the chests of the people of Islam by it.
10. In the wording of the letter and its general context, humiliation, pettiness, flattery, and appeasement to the kuffar muharibin is found.
11. Apparent deception and dillution, and ignoring shar'i masa'il and judgements, and dilluting the meanings of explicit shar'i terms, to the point that they call them by other than their shar'i terms.

12. Normalizing (abnormal) sexual orientations.
13. In the shar'i aspect, using other than its proper, defined terms.
14. Using modernist methods and expressions that are surprising to be used by those who are not from their people, such as "humanism" and other than it.
15. From the dangerous language which they used, some of it is the following:
 - a. Their saying *"Islam is not an enemy of civilization, but it rejects the negative aspects of it, and Islam is not an enemy to human rights and liberties, but it refuses to transform liberties and rights into a tool of conflict."* How can Islam not be an enemy to the civilization of kufr and the liberties to do kufr.
 - b. Their saying *"Rather, the regime and legislations that Islam brought is to establish a stable life for both believers and non-believers."* And this suggests the annulment of offensive jihad.
 - c. Their saying *"Terrorism, in its common meaning today, is a form of unjust aggression against life and property."* And this is a clear acknowledgement of the meaning and definition given to terrorism by the Americans.
 - d. Their saying *"And if the west considers the events of 9/11 to have been destabilizing to the security of civilians in the west, we sympathize with them."* Does a Muslim participate in such a thing now?

Thirdly: The usual of da'wah to the stubborn from the people of the book, and debating them

1. The guidance of the prophet – may the salah and salam of Allah be upon him – in addressing the stubborn and arrogant from the people of the book, after their stubbornness and arrogance becomes apparent, is not to repay their dhulm with what is better. The Highest said: **“And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them.”** (al-‘Ankabut 46)
2. And with stubbornness or turning back, he challenged them to a mubahalah: **“Then whoever argues with you about it after [this] knowledge has come to you - say, ‘Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us].’”** (Al ‘Imran 61) And the Messenger – may the salah and salam of Allah be upon him – did this with their stubborn predecessor, and they were the Christian delegation of Najran, and their number was sixty times the number of these stubborn American muharibin. The story of the delegation from Najran was mentioned in surah Al ‘Imran and ended with the mubahalah.
3. To threaten. The Highest said: **“But if they turn away, then indeed - Allah is Knowing of the corrupters.”** (Al ‘Imran 63) And he – may the salah and salam of Allah be upon him – wrote in the letter he sent to the tyrant of the Roman Christians – and it is in the sahihayn – that he wrote to Hiraql: *“Peace be upon those who follow (correct) guidance. As for what follows, I invite you to Islam, so submit and surrender, and Allah will reward you twice. However, if you refuse, then you will carry the sin of your subjects.”* And he wrote to Kisra, the king of Persia: *“Submit and surrender. If you refuse, then you will carry the sin of the majus.”* Refer to Zad al-Ma’ad.

If someone says *“This was written when the Messenger – may the salah and salam of Allah be upon him – when he had power and a state, and that differs from the reality of Muslim today,”* we say, even in the time of weakness in Makkah, there was disassociation and hardships. Not appeasement, sympathy, or compromising on principles over (measly) reward. The Highest said: **“Then declare what you are commanded and**

turn away from the polytheists.” (al-Hijr 94) And the Messenger – may the salah and salam of Allah be upon him – said regarding the Quraysh, when they were being stubborn, he invoked for them and said, *“Oh Allah, make it for them like the years of Yusuf.”* He also said when they were being stubborn: *“Oh people of Quraysh, by the One who has the soul of Muhammad in His Hand, verily I have come to you with slaughter!”* Narrated by Ahmad.

4. What did the Messenger – may the salah and salam of Allah be upon him – do to their intellectual leaders before the military (leaders), such as Ka'b ibn Ashraf, who instigated an invasion by Muslims, and what did he do with Ibn Abi al-Haqiq and Hayy b. Akhtab?
5. Then the Jews were addressed at first, but after they showed treachery and betrayed (the Muslims), they had to evacuate or be killed and enmity was shown to them, and people think that Islamic discourse is always based on softness, but it has stages which have their own characteristics, based on the texts. Addressing others does not mean to be unjust to the mujahidin, nor does it mean to attempt to cozy-up to the secular west and appease them by injustice to the mujahidin. *“Whoever pleases mankind by displeasing Allah, then Allah will be displeased with him, and make mankind displeased with him.”*

And the Messenger of Allah – may the salah and salam of Allah be upon him – said about them and their likes: “By the One in whose Hand is the soul of Muhammad, any Jew or Christian who hears about me from this nation, then does not believe in what I have been sent with will be from the dwellers of the fire.” Narrated by Muslim from the hadith of Abu Hurayrah. The Highest said: **“And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”** (Al ‘Imran 85) and He – the Highest – said: **“Indeed, the religion in the sight of Allah is Islam.”** (Al ‘Imran 19) and He – the Highest – said: **“It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion”** (at-Tawbah 33) and He - the Highest – said: **“And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by**

what Allah has revealed and do not follow their inclinations” (al-Ma’idah 48)

Fourthly: An overall report of what is found in their statements

At the beginning of the letter, an importance of dialogue is mentioned, and its basic principles (which are eight), which they considered to be the foundation of coexistence with the Americans, and which could serve as a ground for dialogue with them, as they stated at the end of (declaring) these principles: *“These principles are what we believe in, what our din commanded us, and what our prophet Muhammad – may the salah and salam of Allah be upon him – taught us, and they are in agreement with common sense, with some of them being mentioned by the Americans in their statement, and we believe that this agreement constitutes a good ground for dialogue for the betterment of mankind.”*

Note that these principles were declared without (any kind of) specifications or restrictions, and they are (to be) read at face value. For example, regarding the first principle, they mention:

1. *Mankind is created honourable, so it is not to attack any (man) regardless of their race, colour, or din. Allah – the Highest – said: “**And We have certainly honored the children of Adam**” (al-Isra’ 70)* End quote. And we say that honour is defined at the end of the ayah: **“and preferred them over much of what We have created, with [definite] preference.”** (al-Isra’ 70) And honour is also in creation: **“We have certainly created man in the best of stature;”** (at-Tin 4) Otherwise, there is no additional honour for the kafir: **“And he whom Allah humiliates - for him there is no bestower of honor.”** (al-Hajj 18) Until the end of the ayah. Rather, Allah – the Highest - made him more astray than cattle, for He said: **“Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way.”** (al-Furqan 44) And He said: **“but those who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence for them.”** (Muhammad 12) and He said: **“And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.”** (al-‘A’raf 179) Then there is also a difference

between honour and transgression, and the lack of transgression is not by honour, but rather, by security, dhimmah, or a covenant, and besides that, there is no honour for the kafir. The Highest said: **“And fight against the disbelievers collectively”** (at-Tawbah 36) Lack of enmity is due to goodwill from the Muslims and their covenant with them, not for the sake of it, or due to honour.

2. *To take a life without right is prohibited. And to kill one person without right is like killing all of mankind, according to Allah. And saving one person from being killed is like saving all mankind.* End quote. And it came in the Qur'an: **“whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely.”** (al-Ma'idah 32) Sa'id b. Jubayr said: *“He who makes the blood of a Muslim permissible, it is as if he has made the blood of all mankind permissible. And he who prohibits the blood of a single Muslim, it is as if he has prohibited the blood of all mankind.”* Ibn Kathir said: *“And this is what is manifest.”* It is also said, that what is meant by 'without right' is, that he is a stubborn kafir – which is the condition of those Americans who justify (for themselves) to fight whatever they want – or that he is a kafir engaged in combat, or a kafir who broke his covenant, or a kafir who accepted neither Islam nor the jiziyah, then his killing is justified.
3. *Compulsion in din is not permissible. Allah – the Highest – said: **“There shall be no compulsion in [acceptance of] the religion.”*** (al-Baqarah 256) *In fact, Islam itself is not valid under compulsion (ikrah).* End quote. And this generalization is a falsehood, that is not approved by the shari'ah. And it (seeks to) annul the killing of the murtadd, for our shari'ah came with it, and the prophet – may the salah and salam of Allah be upon him – said: *“Whoever changes his din, then kill him.”* Narrated by Bukhari. And the kafir is also prevented from manifesting his din openly, and he is forced to the narrowest part of the pavement, and three options are forced upon him: either Islam, or jiziyah and humiliation, or fighting. Then if he pays jiziyah, he is forced to adhere to the laws of Islam openly and does not contradict them, and conceals his own din and does not manifest it in public. And if he wants to convert from his din to another din, that is not possible for him. Ibn Qudamah

said: *"If a person of the book wants to convert to a din other than those of the people of the book, that is not accepted, and we do not know of any khilaf in this."* (al-Mughni 6/593) Bukhari narrated that the prophet – may the salah and salam of Allah be upon him – said: *"Your Lord is amazed by those who enter jannah in chains."* And reported by Ahmad with an authentic chain, from the hadith of Anas – may Allah be pleased with him – that the prophet – may the salah and salam of Allah be upon him – said to a man: *"Embrace Islam."* He said: *"I find myself hating it."* He said: *"Even if you hate it."*

4. *To establish human relations on good conduct is a foundation of the risalah of Islam, and all prophets of Allah came with this. The prophet Muhammad – may the salah and salam of Allah be upon him – said: "I was sent only to perfect good conduct." And Allah – the Highest – said: **"We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people"** (al-Hadid 25) Due to this, the foundation of relations between Muslims and others is originally justice, goodness and righteousness, and this is part of justice, which Allah loves, and commanded us with. The Highest says: **"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly."** (al-Mumtahinah 8) End quote. And we say that the foundation of relations is in 'aqidah, and the ayah that they mentioned relate to mu'ahidin, and not the stubborn muharibin, and that is why the people of Makkah, their foundation was in being addressed before the covenant, and for them the foundation is not in these ayat, but in the ayat of fighting, and we also mention that the Highest said: **"And We sent down iron"** (al-Hadid 25) as a hujjah against them, because before that, Allah mentioned da'wah with qist (justice), so if he does not respond (to that), then use iron to kill them, displace them, and make an example out of them.*
5. *Justice among mankind is their right, and injustice is prohibited among them, regardless of their din, colour, or nationality. Allah – the Highest –*

said: ***“And when you testify, be just, even if [it concerns] a near relative.”*** (al-An’am 152) End quote. And what kind of justice is there with a muharib? Rather, it is injustice to tolerate and cozy-up to him. The Highest said: ***“Fight them until there is no [more] fitnah and [until] din – all of it - is for Allah.”*** (al-Baqarah 193) and the Highest said: ***“So when you meet those who disbelieve [in battle], strike [their] necks”*** (Muhammad 4)

6. *To lead dialogue and da’wah with goodness* ***“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.”*** (an-Nahl 125) End quote. And this ayah is for those who manifest acceptance, and it is not an absolute and permanent original principle, even with the muharibin. And we have previously explained how Mustafa – may the salah and salam of Allah be upon him – dealt with the stubborn, muharibin, and rebellious from the people of the book.

Sixthly:

And one is astonished at their position regarding America, as they stated that there is no disagreement between them and America where the values of justice and liberties are concerned, and there is no disagreement in the so-called human and innate values – as if America has justice, liberty and human values, and its reality with Muslims is injustice, enmity, killing, displacement, and tyranny – so their disagreement with America is because it was oppressive, and this is like the saying of the one who said our disagreement with the Jews is not for the sake of ‘aqidah, but for the sake of land, and these said our disagreement with America is not for the sake of ‘aqidah but for the sake of injustice, so what is this similarity? They also stated that they would not hate America for anything, so they said *“It is not from our shari’ah to force our understanding upon others.”* So what is left after that?

Seventhly:

They have mentioned the mas'alah of terrorism (irhab) and dealt with it the way Bush, Powell, Putin, and those with suspicious backgrounds deal with it, without any difference. Rather, they have involved themselves in the war against terror, saying "The war on terror is our concern, whether it comes from Muslims or non-Muslims" attempting to imitate the Palestinian Authority in cracking down on terrorism and carrying out a proxy war against the independent mujahidin.

I wish the authors of this failure of a statement, containing nothing but humiliation and disgrace, were aware of the danger in this document, which is aiming to bring about the birth of a new stage, which is the first stage in the so-called religious interfaith dialogue.

Perhaps the authors did not realize that they had become an echo of the call (for interfaith) which was heard here in the land of haramayn weeks ago, for the so-called dialogue of civilizations. These people have paved the way for other calls led by people of deviant thought, and their (misguided) understanding has confused the ummah. Some of what has been said in this regard:

- a. Al-Qaradhawi said: *"The principle of coming together of Islam and Christianity is a matter of necessity, and it has become important for us to search for common aspects and to speak to each other in order to reach positive and constructive goals."* From his book raf' al-latham lil-'adini, p. 58
- b. He also said regarding the coming-together of religions: *"We look for what brings us together. We believe in Allah, though our iman is more complete. We believe in the akhirah and final recompense. We believe in 'ibadah to Allah by good values and conduct. By loving these values, we believe in the unity of mankind and that man is an honourable creation. We bring to table things that can bring the creation together."*
- c. He also said: *"We do not fight for the sake of 'aqidah, but for the sake of land."* p. 69
- d. And he also said: *"We call for peace, relentlessly and without break, provided that our rights are not infringed upon and our homes are not*

usurped from our hands. If the dialogue between Islam and Christianity aims towards peace, then we welcome it.” End quote.

“In 1976, a conference on Islam and Christianity was held in Libya. One of the topics brought up was how to remove prejudice and incorrect judgements and restore trust between the two parties. Thereafter, a document was released in which the two (involved) parties agreed that that there is a common ground in which they should cooperate in birr and taqwa, and in commanding virtue and prohibiting vice. They cooperate to strengthen their relation, stand against creeping materialism, pornography, injustice and enmity.” End quote.

To close, since they said this publicly, themselves and in their own words, that they will work to spread this concept, it is necessary to join hands in standing up to this idea and its promotion. It is not permissible to assist those who help it and approve of it, in order to preserve ‘aqidah, and hold accountable those who have violated numerous usul in this matter. To disassociate from this pact and advise the ummah, especially since this dialogue may be followed by others on the same method under the pretext of ‘common ground, moderation and middle path, so there will be dialogues with the Jews, the Rafidhah Batiniyyah, the secularists, and so on. They must repent and backtrack on this statement, and declare their disassociation from it openly to mankind, in accordance with the saying of the Highest: **“Except for those who repent and correct themselves and make evident [what they concealed].”** (al-Baqarah 160) until the end of the ayah. And it is upon them to fear Allah and not to confuse people with corrupting din and ‘aqidah by their whims, and they must not be deceived by the large number of signatories. The Highest said: **“As for the foam, it vanishes, [being] cast off”** (ar-Ra’d 17) until the end of the ayah. And He said: **“And if you obey most of those upon the earth, they will mislead you from the way of Allah.”** (al-An’am 116) until the end of the ayah. And it came in the sahihayn from the hadith of Abu Sa’id that the prophet – may the salah and salam of Allah be upon him – said: (Allah will say) “Oh Adam! Bring the people of the fire.” Adam will say: “How many are for the fire?” Allah will say: “Out of every thousand, nine hundred and ninety-nine are for the fire, and one is for jannah.”

‘Ali b. Khudhayr al-Khudhayr (may Allah release him)

Translator's note: May Allah make this an evidence for me and not against me, and likewise for whoever contributed, and may Allah make this beneficial to whoever reads it, and acts upon what they have learned from it. Amin.

CARAVAN OF LIGHT PUBLICATIONS.